

The left photograph shows a group of approximately ten Inuit people, including men, women, and children, standing in a snowy outdoor setting. They are dressed in traditional or early 20th-century outdoor clothing. The right photograph shows four people, including men and women, standing in a snowy outdoor setting. They are dressed in traditional or early 20th-century outdoor clothing.

ONE of the HOSPITABLE FAMILIES
of the REMOTE ARCTIC.

Discovers Mysterious Stone House to Which Natives Give Wide Berth as Abode of Spirits

They wadden their sleds when the summer overtakes them and proceed south with pack dogs, the people themselves carrying packs. When they reach the Back River, The Back River people, known to them as the Haningayomfit, ferry themselves across in kayaks and they resume their overland travel until in August they reach a wooded section of another river, the Arctichuk.

The chief object of this long journey is to get wood and wooden articles. Some they make themselves by cutting the trees and shaping the wood. Others they get by barter with the Eskimo of the Arctichuk, in exchange for copper implements and similar things.

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(To be continued in next Sunday's Sun.)

alliances were soon dissolved, but they shortly were renewed, and the war resolved by the Hansatic Diet at Cologne in 1367 raised the league to the zenith of its power. It conquered south Sweden and Denmark and permanently guaranteed several important cities within these countries. By the peace of Stralsund in 1370 it became entitled to ratify the election of the next King of Denmark.

The league enjoyed much prosperity for more than a century and em-

"Give me cheerful people," said the store manager. "I don't mean laughing, joking, funny people, but people who look on the bright side, who take a cheerful view. As between two men of equal intelligence and experience, I would rather select the one who takes the other cheerful, inclined to smile. I would take the cheerful man every time. He can sell 50 per cent. more goods."

"He is just naturally polite because he feels that way; in fact he takes a hopeful, friendly view of everybody and everything. He thinks well of his own stock and shows it freely and displays it attractively because he is interested in it; and because he believes in it himself he quite naturally inspires confidence in the mind of the customer."

"A solemn faced man, even a gloomy man, might do for a book-keeper; but give me cheerful men to sell goods."

In 1899. The city's commerce prior to the world war was very extensive. Its principal trade being in grain, timber and sugar. There are throughout the town extensive Government plants for the manufacture of munitions of war. Shipbuilding is carried on extensively and in connection with the shipyards are numerous machine and engineering shops. The principal industries are sugar refining, distilling and the manufacture of chemicals, vinegar, mineral waters and paper.

children, and about half the dogs, while the other half that happened to be tethered howled loudly and plaintively. It was a crowd that I later estimated at considerably over two hundred.

The village was a small one, each came from his own house and some were fleet of foot than others; they did not come upon us in a crowd, but it was only a few minutes until we were completely surrounded so that any further progress was impossible.

Most of the men were armed with unadorned but keenly edged, and unsharpened loudly and ran holding their arms higher than their heads, opening and closing their hands continually to show they carried no weapon, and saying, "You need not be afraid of us, we have no knives." "We are glad you have come," and things of that sort.

We had been stopped too far away from the village to suit us, and, after I had pointed this out to one man, he jumped on top of our sled and ordered the men to give us an opening, so that we could get close to the village and have a chance to pitch camp. This was done with the greatest good will, but our dogs were so excited that they refused to pull, upon which some one suggested that we should pull the sleds ourselves. A number of people around for pulling were plenty and the dogs were accordingly unchained and used their first opportunity to get into fights with the local dogs, adding their growls and snarls to the shouting and cheering of the people in the village. They tumultuously pushed and hauled our sled up to the village.

Snow House Offered.

This was, perhaps, the most vociferous welcome we had ever received. We sat with dogs barking and howling and the Indians shouting and cheering, it was difficult to make oneself understood. We were immediately asked whether we desired to put up in a snow house, in which case they offered to build one for us, but we had our own reasons for not doing so at the year's end. We now came when they were ready to a snow house. So we preferred to pitch it as we ordinarily did,

and they even had information about the distant island of North Devon.

But most remarkable of all was the courtesy of the natives, who had seen with their own eyes. During the middle of winter they occupy the southern-eastern coast of Banks Island, and it has always been so in the past, so far as they know. About March each year they start east, and toward the middle of May they start west, and from our present experience, they get to the eastern end of Prince Albert Sound. On the Sound they split into various parties. A few go north to hunt between the Sound and Minto Inlet; in summer a few go south to meet the people of Simpson Bay, and a considerable number also go northeast from the northeast corner of the Sound about forty miles to hunt caribou and to get from the copper outputs, these material to the larger elements for themselves and for barter.

The largest body goes east, as I have said already, to meet the people of Albert Edward Bay near the center of Victoria Island. But in most years two or three sleds start westward from the main body in Prince Albert Sound, hurry east ahead of the others to Prince Albert Bay and thence south.

They abandon their sleds when the summer overtakes them and proceed south with pack dogs, the people themselves on foot, to meet the natives of the Back River. The Back River people, known to them as the Haningayomfit, ferry themselves across in kayaks and they resume their overland travel until in August they reach a wooded section of another river, the Arlittuk.

The chief object of this long journey is to get wood and wooden articles. Some they make themselves, cutting the trees and shaping the wood. Others they get by barter with the Eskimo of the Arlittuk, in exchange for their copper implements and similar things.

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